1: Staden--127
116, 101

(1553-54) 1928

Tupinamba

"These savages live in America. Their country lies in twenty-four degrees on the southern side of the equinoctial line, and is bounded by a river called Rio de Jenero."

1: Staden--131 (1553-54) 1928 Tupinamba
116, 101

"These people have their dwellings close by the sea, in front of the range of mountains of which I have spoken [ARH: the Eastern Ghauts of Brazil]. Their dwellings extend also some sixty miles inland behind the mountains, and a river flows down from the hills to the sea, on the banks of which they also have a settlement called Paraeibe. They have settlements as well for some twenty-eight miles along the sea shore, and on all sides they are encompassed by their enemies. To the north they are bounded by a nation of savages called Weittaka (69) who are their enemies. On the south are the Tuppin Ikin. On the land side their enemies are called Karaya, while the Wayganna inhabit the mountains, and between these two are the savages called Markaya. These tribes harass them greatly and make war also among themselves, and when they capture one of the others they eat him."

"69. These were the Guaitacá who occupied the prairies between Rio de Janeiro and Espirito Santo [R. B.].

6: Abbeville--188v (1611) 1614 Tupinamba
116, 101, 619

All of these villages [AW: Mainland villages, See Category 103.] have many more people than those of the Isle of Maragnan, all of them being closely related and friendly to the Indians of Tapouytapere and of the grand Isle, as though they were but one nation, and federated together to make war on all the other nations who are their enemies.

6: Abbeville--188v-189 (1611) 1614 Tupinamba
116, 101

From Comma to Cayete, which is near the great river Para, to the west, about 80 leagues or more, there are still [189] more villages of Topinamba Indians, who live on solid land along the rivers of the sea.

The Topinamba Indians stretch to beyond the Amazon.

The Cayete also is occupied by Topinamba, where there are 20 or 24 villages well populated. They say that beyond the Amazon, there are still other villages filled with these Indians who are part of the same nation as those of the Isle of Maragnan, of Tapouytapere, and of Comma, and speak the same language, leaving all in the same manner, and with whom the French go and trade in order to be admitted and allied with those of Maragnan, and other of their like.

The other lands and countries of the area are mixed: some are inhabited by Tapouys, the others by Tabairares, and others by the Tremembez, or vagabonding peoples, the others, finally by the Pacaiares, the Iourapoupiares, the Ouyanans, the Aracouys, and several other diverse nations.

9: Cardim--441 (1583-1601) 1906 Tupinamba
116, 101

"In all this Province are many and sundrie Nations of divers Languages, but one is the principall which comprehendeth some ten Nations of Indians. These live on the Sea Coast, and in a great part of the Land, all of one Speech, though they differ in some words. This is that which the Portugals doe understand, it is easie, eloquent, pleasant, and copious; the difficultie of it is in having many comparisons, but of the Portugals almost all those that came from the Kingdome; and are seated here, and doe communicate with the Indians do know it in a short time, and the children of the Portugals borne here doe speake it better then the Portugall, as well men as women, chiefly in the Captainship of Saint Vincent, and with these ten Nations of Indians have the Fathers communication, because they know their Language, and they more tame and well inclined. These were, and are the ancient friends of the Portugals, with whose helpe and armes they conquered this Countrie, fighting against their owne kindred, and divers other Nations very barbarous, and those of this generation were so many that it seemed an impossible thing to extinguish them, but the Portugals have made such haste that they are almost dead, and they use such meanes that they disinhabit the Coast, and flie the Land inward, some three hundred, some foure hundred."

9: Cardim--441-442 (1583-1601) 1906 Tupinamba
116, 101

"The first of this Language are called Pitiguaras Lords of Parayba, thirtie leagues from Pernambuco, and have the best Brasill woode, and are great friends to the Frenchmen, and did contract with them untill now, marrying their Daughters with them, but now in the yeere 1584. Parayba was taken by James Flares his Majesties Generall, driving out the Frenchmen; and he left a fortresse with a 100. Souldiers, besides the [442] Portugals which also have their Captaine and Governour one Fructuoso Barbosa, that with the principall men of Pernambuco carried an Armie by Land wherewith he overcame the enemies, for from the Sea those of the Armada fought not."

9: Cardim--442 (1583-1601) 1906 Tupinamba
116, 101

"Neere unto these lived a great multitude of people which they call Viatan, of these there are none alreadie, for they being friends with the Pitaguaras, and Kindred, the Portugals made them enemies among themselves, giving them to be eaten, that by this meanes they might warre against them and hold them for slaves; and finally, having a great dearth, the Portugals in stead of releeving them, tooke them Captives, and did send ship-loades to bee sold in other places. There was joyned with this a Magician Portugall Priest, that with his deceits conveighed them all to Pernambuco, and so ended this Nation. The Portugals remained without Neighbours to defend them from the Pitiguaras, which untill now that they were overcome, persecuted the Portugals setting on a sudden upon their Corne, Goods, and Sugar-mils, burning, and killing many of the Portugals, because they are verie warlike, but now by the goodnesse of God they are freed from this incumbrance.

Others there be that they call Tupinaba, these inhabit from the River Royall till ye come neere the Illeos, these were also among themselves contrarie, those of the Bay with them of Camamu, and Intrare. Along the River of Saint Francis dwelt another Nation called Caaete; and among these were also contrarieties with them of Pernambuco."

9: Cardim--442-443 (1583-1601) 1906 Tupinamba
116, 101

"From Illeos, or the little Ilands, and Port Secure, unto the Holy Ghost inhabited another Nation called Tupinaquin; these proceeded from those of Pernambuco, and scattered themselves in a Countrie of the Maine, multiplying exceedingly, but now they are but few. These were alwaies great enemies of the things of God, hardened in their errours, verie revengefull, and would revenge themselves as soone as they see their enemies, [443] and lovers of many women: of these alreadie are many Christians, and they are firme in the faith.

There is another Nation a kinne to these, which runneth off the Maine from Saint Vincent to Pernambuco, called Tupiguae, these were without number, they doe diminish, for the Portugals doe goe to seeke them to serve themselves with them, and those which escape doe flee verie farre off that they may not be slaves: There is another Nation Neighbour to this called Apigapigtanga, and Muriapigtanga. There is also another Nation contrarie to the Tupinaquins which are called Guaracayo, or Itati."

9: Cardim--443-444 (1583-1601) 1906 Tupinamba-1
116, 101

"Another Nation dwelleth in the Holy Ghost, called Timimivo, they were contrarie to the Tupinaquins, but they are now verie few. Another Nation which is called Tamuya inhabitors of the River of Januarie, these the Portugals destroyed when they inhabited the River, and of them there be verie few, and some that are in the Maine are called Ararape, another Nation inhabiteth beyond Saint Vincent, about eightie leagues, enemies of the Tupinaquins, of Saint Vincent, of these there are infinite multitudes, and doe runne along the Sea Coast and in the Maine, unto the Paraguai which the Castilians doe inhabite, all these Nations abovesaid, though different, and many of them enemies one to another, they have the Language, and their conversion is in hand, and they have a great respect to the Fathers of the company of Jesus, and in the Maine they sigh for them, and call them Abare, and Father, desiring they would come to their Countries and convert them; and such is their reputation that some Portugals of badde consciences doe faine themselves Fathers, apparelling themselves in Gownes, shaving their crownes, and telling them they are Abares, and that they came to seeke them for the Churches of the Fathers which are their aswell as ours. Thus they seduce them, and assoone as they come to the Sea, they divide them among themselves, sell, and marke them, making first a great slaughter of them [444] in the Countrie, robberies and assaults, taking away their Daughters and their Wives, &c. And if it were not for these and other like hinderances, all those of this Language had beene converted to our holy Faith."

9: Cardim--444 (1583-1601) 1906 Tupinamba
116, 101

"There be other contrarie Nations enemies to these of divers Languages, which in a generall name are called Tapuya, and they are contrarie also among themselves. In the Maine first neighbouring to the Tupinaquins inhabit the Guamures, and they occupie some eightie leagues of Coast and toward the Mayne all that they list. They are Lords of the wild Woods, very great bodied, and by the continuance and custome of going through the Woods, they have their skinnes very hard, and for this effect, they beate their children being young, with certaine Thistles to accustome them to goe in the wilde Woods."

9: Cardim--444-445 (1583-1601) 1906 Tupinamba
116, 101

"They have no Husbandrie, they live by rapine, and by the point of the Arrow; they eate the *Mandioca raw and it doth them no hurt, they runne verie swiftly, and to the White men they come not but on a sudden. They use verie great Bowes; they carrie certaine stones made a purpose verie bigge that wheresoever they hit, they may presently breake the heads in pieces. And when they come to fight, they hide themselves under shrubs, and from thence they play their part, & they are greatly feared, & there is no power in the world that is able to overcome them. They are great cowards in the fields and dare not come forth, neither passe they any waters, use any shipping, nor are given to fishing, all their living is from the woods. They are cruel as Lions, when they take any enemies they cut off his flesh with a Reed whereof they make their Arrowes, and flea them that they leave them no more but the bones and the guts; if they take any child & are followed, that they may not take it away alive, they strike off his head against a post. They disbowell the women with child to eate their children roasted. These annoy the Port Secure verie much, the little Ilands, and Camamu, and these [445] Countries goes to decay because of them; their speech cannot be understood."

"* A roote so called."

9: Cardim--445 (1583-1601) 1906 Tupinamba
116, 101

"Besides these towards the maine and the fields of Caatinga, doe live many Nations of Tapuyas, which are called Tucanucu, these live in the Maine of the great River, opposite to Port Secure, they have another Language. Others doe live in the Maine before yee come to Aquitigpe, and are called Nacii. Others which they call Oquigtaiuba, others which are called Pahi; these weare course Cotton-clothes, woven like a Net, with this they cover themselves as with a sacke, they have no sleeves, they have a different speech. In the Ari are others which also live in the field going toward Aquitigpe. Others which are called Larahio, it is a great people, of a different speech. Others which are called Mandeiu: also of another speech, others called Macutu, others Napara, these have husbandrie. Others called Cuxare, these live in the middest of the field of the Maine, others which live in the same field, that are called Nuhinu, others doe live toward the Maine of the Bay which is called Guayava, they have a speech by themselves, other there about called Taicuiu, these dwell in houses, they have another speech, others in the same Countrie called Cariu, of a different tongue. These three Nations, and their Neighbours are friends of the Portugals, others which they call Pigru, they dwell in houses, others which are called Obacoatiara, these live in Ilands in the River of Saint Francis, they have Houses like unto Caves under the Earth. These when the enemies come against them flie to the water, and by diving escape; they continue long under water; they have great Arrowes like halfe Darts, without Bowes, and with them they fight; they are verie valiant, they eate humane flesh, they have a different tongue."

9: Cardim--445-446 (1583-1601) 1906 Tupinamba -1
116, 101

"Others there are that live farre within the Maine are called Anhelim, they have another Language; others that live in Houses called Aracuaiati, they have another Speech; others called Caivari, they live in Caves. Others [446] called Guaianaguacu, they dwell in Caves and have another Speech; others farre within the Maine called Camucuiara; these have paps that reach under their waste, and neere to their knees, and when they runne they binde them about their waste; they are nevertheless great Warriours, eate mens flesh, and have another Speech: Others which they call Jobiora Apuayara, Lords of sharpe Staves, for they fight with tosted staves and sharpe, they are valiant, and eate humane flesh, they have another Speech. Others called Anuacuig, they dwell in Houses, they have another Speech, but they understand themselves with these abovesaid their Neighbours. Others they call Guaiacatu, and Guaiatvú, these have another Speech and dwell in Houses. Others called Cumpehe, these eate no humane flesh, when they kill the enemie, they cut off the head and carrie it for a shew, they have no Houses, and are like Gipsies. Others called Guayo, dwell in Houses, they fight with venomed Arrowes, they eat humane flesh, they have another Speech. Others called Cicu, have the same speech and customes of them abovesaid. Others called Pahaiu eate humane flesh, and have another Speech. Others called Jaicuiu, have the same Speech that these above. Others called Tupijo, dwell in Houses, have husbandrie, and another Speech. Others called Maracaguacu, are Neighbours to these above, and have the same Speech. Others called Jacuruiu, use Husbandrie, dwell in Houses, and have another Speech. Others

called Tapecuiu, are Neighbours of these above, and have the same speech. Others called Anacuiu, have the same Speech and customes that those above, and all of them doe fight with venomed Arrowes. Others called Piracuiu, have the same Speech that those above, and venomed Arrowes."

"Others called Taraguaig, have another Speech, they fight with venomed Arrowes. Others called Pahacuiu, can speake the Language of them abovesaid. Others called Tipi, are of the field, and fight with venomed Arrowes. Others called Guacaraiara, have another [447] Speech, and have Husbandries and dwell in Houses. Others Neighbours to these above called Camaragoa. Others called Curupija, were enemies of the T[illegible]pinaquis. Others called Aquirino, have another Speech. Others called Piraguayg [illegible]ig, live under the Rockes, are enemies to these above. Others called Piuacuiu. O[illegible]rs called Parapota, these can speake the Speech of them of the Coast. Others called Caraemba, have another Speech. Others called Caracuiu, have another Speech. Others called Mainuma, these joine themselves with the Guaimures enemies to them of the Coast, they understand themselves with the Guaimures, but they have another Speech. Others called Aturari, enter also in communication with the Guaimures, others called Cuigtaio, doe also communicate and enter with the Guaimures. Others called Cuigpe, these were the inhabitors of Port Secure. Others called Guigraiube, are friends with them above. Others called Augarari, these dwell not farre from the Sea, betweene Port Secure, and the Holy Ghost. Others called Amixocori, are friends with the former. Others called Caraia, doe live in the Maine toward Saint Vincent, and went flying from the North thither, they have another Speech. Others called Apetupa, live in the Maine toward Aquitipi. Others called Caraguatijara, have another Speech. Others called

Aquiguira, these doe converse with the former. Another Nation liveth in the Maine, enemies to the Muriapigtauga, and of the Tarape, it is a Dwarfish people, low of bodie, but bigge legged and backed, the Portugals call these Pigneos, and the Indians call them Taepijguiri, because they are little. Others called Quiriciguig, these doe live in the Maine of the Bay, verie farre. Others called Guirig, these are great horsemen, and friends of the former. Others called Guaiere, doe live in the Maine of Port Secure, verie farre off. Others called Ænaguig, these were Inhabitors of the Countries of the Tupinaquins, and because the Tupinaquins remained Lords of the Mountaines, they are called Tupinaquins."

9: Cardim--448 (1583-1601) 1906 Tupinamba
116, 101

"Others called Guaitaca, doe live in the Sea Coast betweene the Holy Ghost, and the River of Januarie, they live in the fields, and will not live in the Woods, they goe to eate to their Husbandries, and come to the houses to bed, they have no other treasures. They live as the cattell that feedeth in the fields, and come not to the Houses but to sleepe, they are so swift in running that by footmanship they catch the game. Others called Igbigranupan, are enemies to the Tupinaquins, they communicate with the Guaimures, when they fight with their enemies, they make great noises striking with certaine stickes upon others. Others called Quirigma, these were Lords of the Countries of the Bay, and therefore it is called the Bay Cuirimure. The Tupinabas did expell them out of their Countries, and remained Lords of them, and the Tapuyas went toward the South. Others called Maribuco, in habit in the Maine right against the great River. Others called Catagua, doe live right against Jequeriquare, betweene the Holy Ghost and Port Secure. Others called Tapuxerig, are enemies of the Tapuyas, and eate up their Corne fields. Others that dwell about the Maine that goeth toward Saint Vincent, are called Amocaxo, and were enemies of the Tupinaquins. Others called Nonea, have verie great faces. Others called Apuy, dwell neere the field of the Maine, they are great singers, and have another Speech. Others called Panaguiri, differing from the former. Others also differing called Bigrorgya. Others called Piriju, there are a great number of these."

9: Cardim--448-449
116, 101

(1583-1601) 1906

Tupinamba

"All these seventie sixe Nations of Tapuyas, which have the most of them a sundry Language, are a wilde savage and untamed people; they are all for the most part enemies of the people that dwell in the Sea Coast neighbouring to the Portugals: onely a certaine kind of Tapuyas, that live in the River of Saint Francis, and others that dwell nearer are friends of the Portugals, and entertaine them verie well when they passe through their Countries. Of these many are Christians, that were [449] brought by the Fathers from the Maine, and learning the Speech of them of the Sea Coast which the Fathers can speake, they baptized them, and many of them doe live in the Townes of the Fathers married, and serve them for Interpreters, for the remedie of so great a number of people as is lost; and onely with these Tapuyas, may some fruit bee gotten, with the rest of the Tapuyas no conversion can be wrought because of their mutabilitie, and the having manie and sundrie very hard Languages. Onely there remaineth one remedie, if the Lord God doe not discover another, and it is; getting some of their children, and making them to learne the Speech of the rest, and serving for Interpreters may some fruit be gotten, though with great difficultie, for the Reasons abovesaid, and manie other."

12: Magalhães de Gandavo--83 (1576) 1922 Tupinamba
116, 101

"Now that we have treated of the land and of the things in it that are created for man, it seems fitting to speak here about the natives: and in this category we shall not mention all, but only those who inhabit the coast, and those parts of the sertão many leagues inland with whom we have communication. Although these natives are much divided and have many different names for their tribes, still they are one in their appearance, their condition, their customs and their heathen rites. And if they differ in any way in those regions, it is so little that it is not necessary to point this out or to attend to such matters among the more notable characteristics which are generally common to all, as I shall now relate."

17: Nobrega--91-92 (1550) 1844 Tupinamba
116, 101, 177

The people [AW: of Brazil] are of diverse groups, some called Goyanazes, others Carijós. The latter are a better people than any other on the coast. They were visited, not many years ago, by two Spanish friars, who came to teach them, and they took to the doctrine very well, so that now they have retreats for women, like (those of our) nuns, and others for men, like (those for) friars. And this state of things lasted a long time, until the devil brought to that territory a group of naked enemies (who assaulted them), so that many of them were captured. We (now) work to relocate the captives, and some we have already returned to their homeland, together with [92] one of our fathers. There is another group of people called Gaimares; they are the people living in the forests, having no communication with the Christians, and who become terrified at the sight of us, and they say that we are their brothers, since we wear beards like they do, unlike any of the other groups, who even pull out their eyelashes, and who make holes in their lips and their nostrils, and put bones in them, so that they appear demoniacal. And thus some people, mainly the magicians, tattoo the whole of the face. These people are so big that they can draw a very strong bow with one hand, (holding) in the other a big piece of wood, with which they fight against their adversaries, and easily despatch them, fleeing through the woods, and they are much more timid than any of the others.

17: Nobrega--92 (1550) 1844 Tupinamba
116, 101, 362

Those who have been in contact with us up to now are of two groups, one called the Tupimaquiis, and the other the Tupinambas. These have palm houses of large size, and some of them contain as many as fifty Indians with their wives and offspring.

20: Heriarte--15 F-2 (1662) 1874 Tupinamba
116, 101, 131, 177

In the Serra de Iguapába there lives a group of Tabajára Indians, and also some Putiguaras who have removed to this spot from the coast of Brazil, after having become, through Dutch influence, very hostile towards the Portuguese. They are watched very closely: in their village are two members of the Company of Jesus: let us pray to God that these men can labor fruitfully among them, and so bring them into the fold of the Sacred Catholic Faith.

23: Acuña--158-160 T-3 (1639) 1698 Tupinamba-
116, 101, 439, 609

"These Toupinambous are a very ingenious and intelligent People; and having no need of Interpreters to treat with them, [159] because (as I have said) they speak the general Language of Brazil, which many of our Portuguez, that have been born and bred there, speak as well as they, we had the Advantage of a very particular Account of divers things, which I am going to relate, and which may be believed on their Report, because they are a People that have rov'd abroad, and subjected all the neighbouring Countries to their Power. They told us, that on the South-side near their Island there are two Nations among others upon the Continent that are very remarkable; one of 'em are Dwarfs as small as little Children, and are called Guayazis, the other is a Race of People that come into the World with their Feet turn'd behind 'em, so that those that are unacquainted with their monstrous Shape, and should follow their Track, would run from 'em instead of overtaking 'em; they are called Matayus, and are tributary to the Toupinambous, whom they are obliged to furnish with Hatchets made of Stone to fell great Trees with, when they have a mind to clear a Piece of Ground; for they frame these Hatchets very neatly, and 'tis their whole business to make of 'em. They told us moreover, that on the other side of the River, that is Northward, there are seven Provinces adjoining one to another, which are very populous; but because they are a Peo- [160] ple but of mean Courage and Strength, and only feed upon Fruits and some small wild Animals, without ever fighting one with another when they are angry, or ever taking up Arms to defend themselves from other Nations, they are of no account in the Country."

24: Métraux--95 E4 (no date) 1948 Tupinamba
116, 101, 131, 197

"TRIBAL DIVISIONS

Tupinamba. -- This name is applied here to all the Indians speaking a Tupí-Guaraní dialect, who in the 16th century were masters of the Brazilian shore from the mouth of the Amazon River to Cananéa, in the south of the State of São Paulo (map 1, No. 1; see Volume 1, map 7). Though linguistically and culturally closely related, these Indians were divided into a great many tribes that waged merciless war against one another. Most of these groups were given different names by the Portuguese and French colonists, but the term Tupinamba was applied to the tribes of such widely separated regions as Rio de Janeiro, Bahia, and Maranhão. Because these are the best-known tribes, we shall, for convenience, apply to all of them the term Tupinamba; we shall, however, carefully distinguish each subdivision when defining its geographical position."

24: Métraux--95 [2] E4 (no date) 1948 Tupinamba
116, 101, 131, 161

"Coastal tribes.--From north to south we have:
Tupinamba.--Occupying, along with small infiltrations of Teremembé (Handbook, vol. 1, p. 573), the whole coast between the Parnahyba (Parnaíba) and the Pará Rivers at the end of the 16th century (lat. 1° -4° S., long. 42° -48° W.). Approximately 12,000 lived on the Island of Maranhão in 27 villages. In three other districts, Tapuytapera, Comma, and Caité, there were about 35 villages, with a total population of approximately 27,000. There were also numerous villages along the Pindaré, Mearim, and Itapecurú Rivers. On the Pará River their last villages were far upstream, near the Jacundá and Pacajá Rivers."

24: Métraux--95-96 E4 (no date) 1948 Tupinamba
116, 101, 131, 161, 175

"Potiguara (Potivara, Cannibals, Cannibaliers).--A large tribe on the coast between the Parnahyba (Parnaíba) and Paraiba (Parahyba) Rivers. On the mainland, they reached the Serra de Copaóba and the Serra da Ibiapaba. (Lat. 5° -8° S., long. 36° -38° W.)

At the end of the 16th century, the Potiguara were expelled from the region of the Parahyba by the Portuguese allied to the Tabajara, but many villages of Ceará accepted the Portuguese rule. Cruelly treated by Pero Coelho in 1603, they banded with the Dutch and waged war against the Portuguese until 1654. At that time, the survivors of the tribe who had not fled into the bush were placed in missions by the Jesuits. The Potiguara, in spite of their former alliance with the French and the Dutch, became loyal allies of the Portuguese, whom they accompanied in many [96] expeditions. They were rewarded by grants of lands. Their names disappear in the 18th century."

24: Métraux--96 E4 (no date) 1948 Tupinamba-1-2
116, 101, 131

"Caeté (Caité). --On the Atlantic shore between the Paraiba and the São Francisco Rivers (lat. 8° -11° S., long. 36° W.).

Tupinamba. --On the Atlantic shore from the São Francisco River to Camamú, in the south (lat. 11° -15° S., long. 37° -39° W.).

Tupinikin (Tupiniguin, Margaya, Tuaya). --Occupying only a narrow strip of the coast from Camamú to the São Mateus (Cricaré) River, perhaps reaching Espírito Santo in the south (lat. 16° -21° S., long. 39° -40° W.).

Timimino (Tomomyno). --In the south of the State of Espírito Santo and on the lower course and islands of the Paraiba River (lat. 22° S., long. 41° W.). The Timimino were constantly at war with the Tupinamba of Rio de Janeiro.

Tupinamba (Tamoyo). --Masters of the coast from Cabo de São Tomé to the Bay of Angra dos Reis and even perhaps to Cairoçú Point (lat. 23° -24° S., long. 42° -45° W.). Their inland limits are unknown, but it is likely that they had villages on the upper Parahyba River.

Ararape. --This name is given by Cardim to the Tupinamba of the hinterland of Rio de Janeiro.

Tupinakin (Tupiniguin, Tupí, Tabayara). --These southern neighbors and bitter enemies of the Tupinamba of Rio de Janeiro were the early inhabitants of the modern State of São Paulo. They were on the coast from Angra dos Reis to Cananéa. They had villages on

24: Métraux--96 E4 (no date) 1948 Tupinamba-2
116, 101, 131

the Serra Paranapiacaba and in the vast region between the modern city of São Paulo and the Tieté River. (Lat. 24° -26° S., long. 45° -48° W.). Some groups probably lived near long. 50° W."

24: Métraux--96 [2] E4 (no date) 1948 Tupinamba
116, 101, 131

"Inland tribes. --The following tribes lived in the sertão, i. e., the region inland from the Brazilian coast:

The name Tobayara is without any doubt a derogatory term meaning enemy. Because it was given by many Tupí tribes to their hostile neighbors, and because different tribes appear in the literature under the same name, there is much confusion. Tobayara has been applied to: (1) the Tupí-speaking Indians east of the Mearim River, State of Maranhão; (2) the Indians of the Serra da Ibiapaba; (3) the Tupí-speaking Indians living west of the Potiguara tribe; (4) the Tupí Indians of the Pernambuco region; (5) the first Tupí invaders of Bahía; (6) Indians in the State of Espírito Santo; (7) the Tupinakin of the State of São Paulo. All seven of these Indian groups lived inland and were called Tobayara by the Tupinamba of the coast. Because most of these Tobayara are also known under other names, we shall restrict Tobayara to the Tupí-speaking Indians of Maranhão (lat. 4° S., long. 42° W.)."

24: Métraux--96-97 E4 (no date) 1948 Tupinamba
116, 101, 131, 161, 175

"Tabayara (Tobajara, Miari engüare, Miariogois.--Their native territory was the Serra Grande of Ceará (Serra da Ibiapaba), where they [97] extended to Camocim. Attacked by Pedro Coelho at the beginning of the 17th century, the inhabitants of 70 of their villages migrated to the region of Maranhão. They settled on the upper Mearim River, where they were known to the French as 'Indians of the Mearim' (Miariogois). The emigrants disappeared as a result of their wars against the French and the 'Tapuya' and of smallpox epidemics. In 1637, the Tabayara allied themselves to the Dutch to wage war against the Portuguese of Maranhão. Their Christianization was undertaken about 1656, but was soon interrupted by a rebellion which lasted until 1673. Then again the Jesuits established missions among them. Their name appears in official documents until 1720."

24: Métraux--97 E4 (no date) 1948 Tupinamba
116, 101, 131

"Tupina (Tobayara, Tupiguae).--Scattered in the woods from north of the São Francisco River to the Camamú River in the south (lat. 11° -15° S., long. 37° -42° W.). Their eastern neighbors were the Caeté, the Tupinamba, and the Tupinikin.

Amoipira.--A detached branch of the Tupinamba, living in the hinterland of Bahía on the left side of the São Francisco River (lat. 7° -14° S., long. 39° -43° W.).

Tupinamba tribes that are mentioned in the literature but cannot be localized exactly are: The Viatan, formerly living in the region of Pernambuco but exterminated by the Potiguara and the Portuguese; the Apigapigtanga; the Muriapigtanga in the vicinity of the Tupina; the Guaracaio or Itati, enemies of the Tupinikin; the Araboyara, and the Rariguora, whose names only are known."

24: Métraux--97-98 E4 (no date) 1948 Tupinamba
116, 101, 174

"The various descriptions of the Tupinamba culture, though concerned with Indians as widely apart as those of the Maranhão region and of Rio de Janeiro, harmonize in the smallest details. Such uniformity among groups scattered over an enormous area suggests a comparatively recent separation. This view is fully supported by historical traditions and events that occurred after European colonization. The Tupí tribes seem to have dispersed from a common center at a relatively recent date. Their migrations ended only in the second half of the 16th century. The earlier inhabitants of the Brazilian coast from the Amazon River to the Rio de la Plata were a great many tribes ambiguously called 'Tapuya' by the Tupinamba and the Portuguese. At the time of the discovery of Brazil they had been pushed into the woods but still remained near the coast waging war against the Tupinamba invaders, whose intrusion was so recent that they had not had time to exterminate or assimilate the former masters of the coastal region. Many 'Tapuya' had remained in possession of the shore, forming ethnic islands among the Tupí-speaking tribes (Handbook, vol. 1, pp. 553-556; map 1, No. 18; map 7). The Teremembé wandered along the coast of Maranhão. The Waitaka of [98] Espírito Santo and the Wayana (Goyana) of São Paulo are listed among the Coastal Indians by our sources. Tupinamba tradition held that the non-Tupí-speaking Quirigma were the first inhabitants of Bahía, and that the Aenaguig preceded the Tupinikin in their habitat. The Maraca of the hinterland of Bahía were an enclave among Tupinamba tribes."

24: Métraux--98 E4 (no date) 1948 Tupinamba
116, 101, 167, 175

"The only invasions historically recorded are those which took place in the regions of Bahía, Pernambuco, Maranhão, and Pará. The first migration of the Tupinamba (in a wider sense) to the coast is that of the Tupina (known also as Tobayara). They drove the 'Tapuya' from the seashore, but later were forced to relinquish their conquests to the Tupinamba proper and settled in the hinterland. The branch of the Tupinamba that had been warring against the 'Tapuya' did not reach the coast in time and remained on the São Francisco River, where they were known as Amoipira. The Tupinikin of Porto Seguro migrated from the north and may have been the southern wing of the same Tupinamba invasion.

The region of Maranhão was settled in the second half of the 16th century by Tupinamba from Pernambuco, where they had been defeated and driven back by the Portuguese colonists."

24: Métraux--98-99 E4 (no date) 1948 Tupinamba
116, 101, 161, 167, 175

"The Tupinambarana, discovered by Acuña (1891) on the Amazonian island that bears their name, were also Tupinamba of Pernambuco who had deserted their home country to escape Portuguese tyranny. They traveled up the Amazon River, thence up the Madeira River, finally coming in contact with Spanish settlements in eastern Bolivia. Vexed by the Spanish colonists, they returned down the Madeira River to its mouth [99] and settled the island of Tupinambarana. In 1690 they seem to have been on the decline, for the Guayarise had moved into their territory."

26: Thevet--239 G-3 (1555) 1928 Tupinamba
116, 101

The closest enemy-nations [EJ: i. e. the closest to the Tupinamba] are those of the Tapouys, who are between the Potonarres and the Caniballes. The Potonarres and Caniballes are friendly and often visit each other, but they restrain themselves from going through Tapouy territory at night. The Tapouys are a warfaring people. They are not stationary and have no particular habitation. In their country there is a great abundance of edible roots and venison. They have neither houses nor gardens, as those in Brazil.